

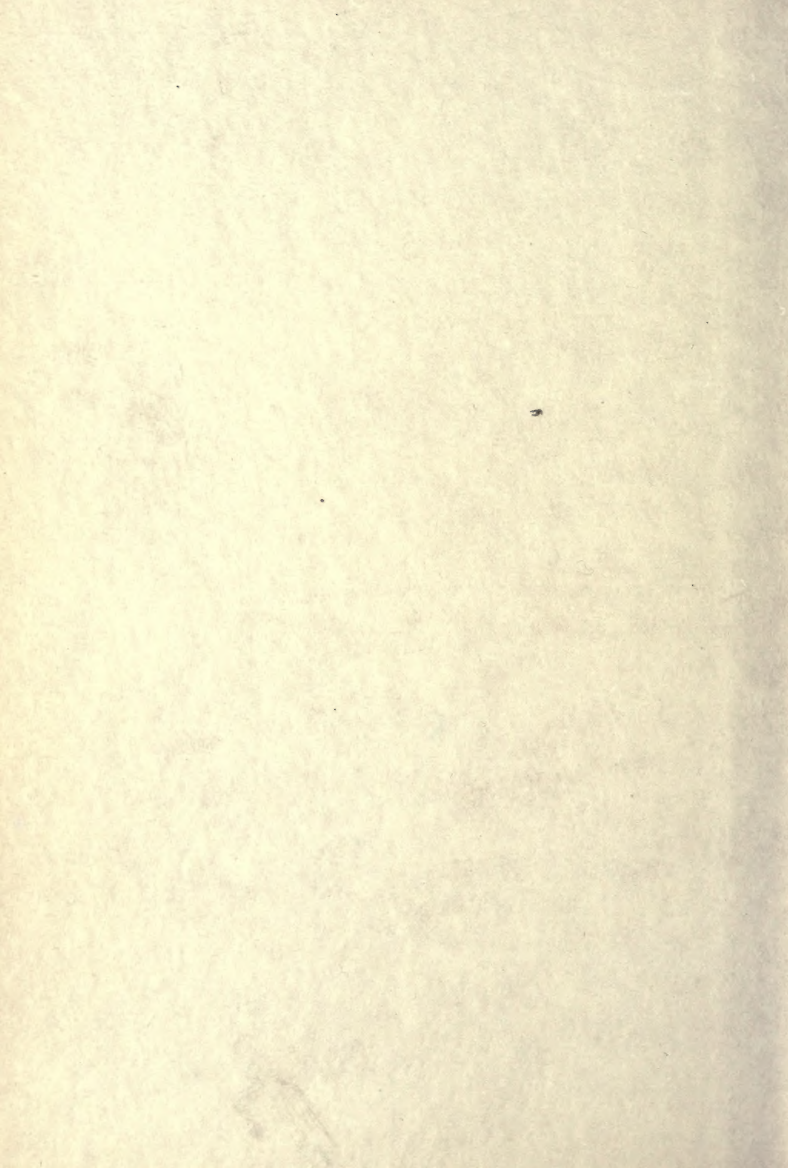
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TEXTS FOR STUDENTS, No. 22.

THE SECOND EPISTLE  
OF CLEMENT  
TO THE CORINTHIANS

T. W. CRAFER, D.D.

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THE SECOND EPISTLE OF  
CLEMENT  
TO THE CORINTHIANS

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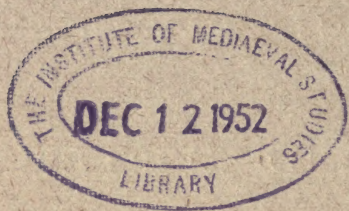
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## THE SECOND EPISTLE OF CLEMENT TO THE CORINTHIANS

### § 1. THE AUTHOR.

THOUGH this treatise has been traditionally ascribed to Clement of Rome, its real authorship remains unknown. Most theories are based on the supposition that it must have been written by a Clement. Three of that name have been suggested by various scholars, but their guesses are unconvincing.

(1) Bryennios (who was the first to bring the whole of the treatise to light by his discovery of a Constantinople manuscript containing it complete, and following upon the genuine first Clement) ascribed it to Clement of Rome. However, it differs so entirely both in style and in point of view that this is most unlikely.

(2) Hilgenfeld ascribed it to Clement of Alexandria, but with still less likelihood. It is true that both quote the Gospel of the Egyptians, but this is discounted by the fact that this treatise quotes it as an authoritative Gospel, whereas the Alexandrian disparages it as not being among the four Gospels. Further, they give a different interpretation of the quotation.\*

\* See Chap. XII., and Clem. Alex., *Strom.* iii. 13, where the source of the quotation is stated. Recent discoveries suggest that such a saying was current elsewhere (Grenfell and Hunt, *Oxyrhynchus Papyri*, vol. iv., pp. 22 ff.).

(3) Harnack once favoured the view that it was written by the Clement mentioned in the *Shepherd of Hermas* (*Vis.* ii. 4). This suggests another Clement in the middle of the second century, who was connected with Rome, but was ordered to take Hermas's book (according to the vision) and send it to the cities abroad. Such an origin would account for the connection of the letter with the Church of Rome, and its ascription at a later date to the more famous Roman Clement. Harnack also suggests that it was the letter which Soter, Bishop of Rome about A.D. 170, is said to have sent to Corinth (Eusebius, *H.E.* iv. 23. 11). Soter may have used an old homily for the purpose, and it may have been kept at Corinth with the genuine letter of Clement, which also had come from Rome. In this way the two treatises may have subsequently been ascribed to one author.

(4) Lightfoot, on the other hand, regards the treatise as having emanated from within the Corinthian Church, from the pen of an insignificant and unknown author. He explains its connection with the name of Clement by its having come next to the Epistle of Clement of Rome in the list of sacred literature preserved by the Church of Corinth. He suggests that such a volume would contain ( $\alpha$ ) *Κλήμεντος πρὸς Κορινθίους*, ( $\beta$ ) *πρὸς Κορινθίους*, and that this led to both being regarded as Clement's. Zahn makes the same suggestion independently, and it agrees with the headings in the *Codex Alexandrinus*.

There is nothing to indicate the status of the author. Harnack thinks he was a layman, but this is not likely if the treatise is a homily, preached as a sermon in church, for the preacher was always either bishop or priest. In any case he was a man of small capacity or breadth of view. His pious platitudes may have been preserved for reading, without his name being attached

to them. It is conceivable that it was written by a layman for the clergy to use (see Chaps. XVII. and XIX., and § 2 below).

## § 2. FORM OF THE TREATISE.

There is no longer reason for thinking that it was a letter written from a distance, like the genuine Epistle of Clement. The discovery of the latter part of it by Bryennios in 1875 made it clear that it is really a homily, read to the assembled Church during the time of worship. Therefore, however feeble it may be in diction and theology, it is of unique interest as the first extant Christian sermon. In XIX. the writer declares that he is reading them an exhortation, his 'object being "that ye may both save yourselves and him that readeth in the midst of you." \* This corresponds with the description given by Justin Martyr (*Apol.* 1. 67) of the reading of Scripture, followed by an explanation and instruction by the president; for in XVII. the hearers are urged to pay attention not only now, "while we are admonished by the presbyters, but likewise when we have departed home."

## § 3. PLACE OF WRITING.

If it be not a letter from a distance, but a homily addressed to the Corinthian Church, it must have been written at Corinth itself. This is borne out by internal evidence. For in VII. the arrival of those who came to the Isthmian games is described from the standpoint of those already at the place where the games were held (*εἰς τοὺς φθαρτοὺς ἀγῶνας καταπλέουσιν*). The fact that

\* Kirsopp Lake would see in this a reference to a definite order of Readers in the Church (*The Apostolic Fathers*, vol. i., p. 159).



all the early evidence for the existence of the homily comes from the East is strongly against the theory that it came from Rome. It is unknown to the Western Fathers, and there is no Latin version of it.

#### § 4. DATE.

The homily certainly belongs to the second century, but there are no sure indications of its date. However, it seems probable that it belonged to the first half of that century, as the following considerations suggest: (1) Had it been later, the author would scarcely have used an apocryphal Gospel as if it had the authority of one of the four evangelists. (2) Although he quotes Gospel language as Scripture, he draws a distinction between "the books" and "the Apostles" (see XIV.), which would scarcely have been drawn in the latter part of the second century. (3) His attack on Gnosticism is not directed against the particular tenets of later Gnostics, such as Valentinus and Marcion. Lightfoot (*St. Clement of Rome*, Appendix, p. 312) suggests that he would not have spoken of the heavenly Church (XIV.) in language so like that of Valentinus about the æon *Ecclesia*, nor would he have emphasized so unreservedly the antithesis between the Church and the synagogue, had he known the writings of the two heretics mentioned above. This would suit with a date about A.D. 140.

#### § 5. CONTENTS.

The homily cannot be pronounced anything but feeble. As a literary work, Lightfoot judges it to be "almost worthless." It is a lengthy exhortation to a better life, with many repetitions in its appeal. Though it begins by urging the hearers to think of Christ as God and Judge, its Christology is no further developed. A



tendency on the part of the hearers to deny resurrection and judgment may have suggested the first words. For later (Chap. IX.) comes the warning: "Let not any one of you say that this flesh is not judged neither riseth again" (*cf.* 1 Cor. xv. 12). The whole bent of the homily is practical. Its exhortations are constantly based on Scripture; and if it contains few original thoughts, it is full of humble piety and earnestness.

Christ and salvation must be thought much of (I.), and our duty to Him is to do good works, as well as to confess Him (III., IV.). We must therefore forsake the world, and strive for the prize in the contest (V.-VIII.). Our flesh must be treated as the temple of God (IX.), and we must avoid both vice and doubtfulness (X., XI.). The coming of the kingdom must be awaited in the right spirit (XII.) Those without must be influenced by our repentance (XIII.), and the Church must be spiritualized (XIV.). Holiness of life must be the basis of our prayers (XV.), and fasting must lead to almsgiving (XVI.). Our repentance must not only be during public worship, but exhortations must lead to practical results in our lives (XVII.-XIX.). The righteous will win their reward in due time (XX.).

Reference has already been made to one quotation from an apocryphal Gospel. There are two more uncanonical sayings of our Lord, which are perhaps to be referred likewise to the Gospel of the Egyptians. The three are to be found in Chaps. IV., V., and XII.

## § 6. SOURCES.

### 1. *Greek MSS.* :

- (a) *Codex Alexandrinus* (A) of the Bible, fifth century, now in the British Museum. It follows 1 Clement, but ends abruptly in the middle

of a sentence in Chap. XII.; the last two-fifths of the treatise were therefore unknown before 1875. (It is stated to be by Clement in the table of contents, not in the heading.)

- (b) *Codex Constantinopolitanus* (C), dated A.D. 1056. Found in the library of the Holy Sepulchre at Constantinople; published by Bryennios in 1875. It is independent of A, and contains 1 Clement, the Didache, Barnabas, etc.

## 2. Versions :

Syriac Version (S). Perhaps of eighth century, though the MS. itself was written in A.D. 1170. In Cambridge University Library (*Add.* 1700).

Latin Versions have not been found, and it seems not to have been known in the West.

The text of this edition is reprinted from that adopted by Lightfoot (*Apostolic Fathers . . . Revised Texts with Short Introductions, etc.*; London, 1912), by kind permission of the Lightfoot Trustees.

## [ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β.]

Ι. ἈΔΕΛΦΟΙ, οὕτως δεῖ ἡμᾶς φρονεῖν περὶ Ἰησοῦ Χριστοῦ, ὡς περὶ Θεοῦ, ὡς περὶ κριτοῦ ζώντων καὶ νεκρῶν. καὶ οὐ δεῖ ἡμᾶς μικρὰ φρονεῖν περὶ τῆς σωτηρίας ἡμῶν. 2. ἐν τῷ γὰρ φρονεῖν ἡμᾶς μικρὰ περὶ αὐτοῦ, μικρὰ καὶ ἐλπίζομεν λαβεῖν. καὶ οἱ ἀκούοντες ὡς περὶ μικρῶν ἀμαρτάνουσιν, καὶ ἡμεῖς ἀμαρτάνομεν, οὐκ εἰδότες πόθεν ἐκλήθημεν καὶ ὑπὸ τίνος καὶ εἰς ὃν τόπον, καὶ ὅσα ὑπέμεινεν Ἰησοῦς Χριστὸς παθεῖν ἕνεκα ἡμῶν. 3. τίνα οὖν ἡμεῖς αὐτῷ δώσομεν ἀντιμισθίαν; ἢ τίνα καρπὸν ἄξιον οὗ ἡμῖν αὐτὸς ἔδωκεν; πόσα δὲ αὐτῷ ὀφείλομεν ὅσια; 4. τὸ φῶς γὰρ ἡμῖν ἐχαρίσατο, ὡς πατὴρ υἱοῦς ἡμᾶς προσηγόρευσεν, ἀπολλυμένους ἡμᾶς ἔσωσεν. 5. ποῖον οὖν αἶνον αὐτῷ δώσωμεν ἢ μισθὸν ἀντιμισθίας ὧν ἐλάβομεν; 6. πηροὶ ὄντες τῇ διανοίᾳ, προσκυνοῦντες λίθους καὶ ξύλα καὶ χρυσὸν καὶ ἄργυρον καὶ χαλκόν, ἔργα ἀνθρώπων. καὶ ὁ βίος ἡμῶν ὅλος ἄλλο οὐδὲν ἢ ἐν μὴ θάνατος. ἀμαύρωσιν οὖν περικείμενοι καὶ τοιαύτης ἀχλύος γέμοντες ἐν τῇ ὁράσει, ἀνεβλέψαμεν ἀποθέμενοι ἐκεῖνο ὃ περικείμεθα νέφος τῇ αὐτοῦ θελήσει. 7. ἠλέησεν γὰρ ἡμᾶς καὶ σπλαγχνισθεὶς ἔσωσεν, θεασάμενος ἐν ἡμῖν πολλὴν πλάνην καὶ ἀπώλειαν, καὶ μηδεμίαν ἐλπίδα ἔχοντας σωτηρίας, εἰ μὴ τὴν παρ' αὐτοῦ. 8. ἐκάλεσεν γὰρ ἡμᾶς οὐκ ὄντας καὶ ἠθέλησεν ἐκ μὴ ὄντος εἶναι ἡμᾶς.

ΙΙ. Εὐφράνθητι, στείρα ἢ οὐ τέκτουσα· ῥῆξον καὶ βόησον, ἢ Is. liv.  
οὐκ ὠδίνουσα, ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμευ μᾶλλον ἢ τῆς

ἐχούσης τὸν ἄνδρα. Ὁ εἶπεν εὐφράνθητι στείρα ἢ οὐ τίκτουσα, ἡμᾶς εἶπεν · στείρα γὰρ ἦν ἡ ἐκκλησία ἡμῶν πρὸ τοῦ δοθῆναι αὐτῇ τέκνα. 2. ὁ δὲ εἶπεν βόησον ἢ οὐκ ὠδίνουσα, τοῦτο λέγει · τὰς προσευχὰς ἡμῶν ἀπλῶς ἀναφέρειν πρὸς τὸν Θεὸν μὴ, ὡς αἱ ὠδίνουσαι, ἐγκακῶμεν. 3. ὁ δὲ εἶπεν ὅτι πολλὰ τὰ τέκνα τῆς ἐρήμου μᾶλλον ἢ τῆς ἐχούσης τὸν ἄνδρα, ἐπεὶ ἔρημος ἐδόκει εἶναι ἀπὸ τοῦ Θεοῦ ὁ λαὸς ἡμῶν, νυνὶ δὲ πιστεύσαντες πλείονες ἐγενόμεθα τῶν δοκούντων ἔχειν Θεόν. 4. καὶ ἑτέρα δὲ γραφὴ λέγει ὅτι Οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς. 5. τοῦτο λέγει, ὅτι δεῖ τοὺς ἀπολλυμένους σῶζειν · 6. ἐκεῖνο γὰρ ἔστιν μέγα καὶ θαυμαστόν, οὐ τὰ ἐστώτα στηρίζειν ἀλλὰ τὰ πίπτοντα. 7. οὕτως καὶ ὁ Χριστὸς ἠθέλησεν σῶσαι τὰ ἀπολλύμενα, καὶ ἔσωσεν πολλούς, ἔλθων καὶ καλέσας ἡμᾶς ἤδη ἀπολλυμένους.

III. Τοσοῦτον οὖν ἔλεος ποιήσαντος αὐτοῦ εἰς ἡμᾶς · πρῶτον μὲν, ὅτι ἡμεῖς οἱ ζῶντες τοῖς νεκροῖς θεοῖς οὐ θύομεν καὶ οὐ προσκυνοῦμεν αὐτοῖς, ἀλλὰ ἐγνώμεν δι' αὐτοῦ τὸν πατέρα τῆς ἀληθείας · τίς ἢ γνώσις ἢ πρὸς αὐτόν, ἢ τὸ μὴ ἀρνεῖσθαι δι' οὗ ἐγνώμεν αὐτόν; 2. λέγει δὲ καὶ αὐτός · Τὸν ὁμολογήσαντά με ἐνώπιον τῶν ἀνθρώπων, ὁμολογήσω αὐτὸν ἐνώπιον τοῦ πατρὸς μου. 3. Οὗτος οὖν ἔστιν ὁ μισθὸς ἡμῶν, εἰάν οὖν ὁμολογήσωμεν δι' οὗ ἐσώθημεν. 4. ἐν τίνι δὲ αὐτὸν ὁμολογοῦμεν; ἐν τῷ ποιεῖν ἃ λέγει καὶ μὴ παρακούειν αὐτοῦ τῶν ἐντολῶν, καὶ μὴ μόνον χεῖλεσιν αὐτὸν τιμᾶν ἀλλὰ ἐξ ὅλης καρδίας καὶ ἐξ ὅλης τῆς διανοίας. 5. λέγει δὲ καὶ ἐν τῷ Ἡσαΐα · Ὁ λαὸς οὗτος τοῖς χεῖλεσιν με τιμᾷ, ἢ δὲ καρδία αὐτῶν πόρρω ἄπεστιν ἀπ' ἐμοῦ.

IV. Μὴ μόνον οὖν αὐτὸν καλῶμεν Κύριον, οὐ γὰρ τοῦτο σώσει ἡμᾶς. 2. λέγει γάρ · Οὐ πᾶς ὁ λέγων μοι, Κύριε, Κύριε, σωθήσεται, ἀλλ' ὁ ποιῶν τὴν δικαιοσύνην. 3. ὥστε οὖν, ἀδελφοί, ἐν τοῖς ἔργοις αὐτὸν ὁμολογῶμεν, ἐν τῷ ἀγαπᾶν ἑαυτούς, ἐν τῷ μὴ μοιχᾶσθαι μηδὲ καταλαλεῖν ἀλλήλων μηδὲ ζηλοῦν,

St. Matt.  
ix. 13.  
St. Mark ii.  
17.

St. Matt. x.  
32.  
St. Luke  
xii. 8.

St. Mark  
xiii. 30.  
Is. xxix. 13.

St. Matt.  
vii. 21.



ἀλλ' ἐγκρατεῖς εἶναι, ἐλεήμονας, ἀγαθοὺς· καὶ συμπάσχειν ἀλλήλοις ὀφείλομεν, καὶ μὴ φιλαργυρεῖν. ἐν τούτοις τοῖς ἔργοις ὁμολογῶμεν αὐτὸν καὶ μὴ ἐν τοῖς ἐναντίοις· 4. καὶ οὐ δεῖ ἡμᾶς φοβεῖσθαι τοὺς ἀνθρώπους μᾶλλον ἀλλὰ τὸν Θεόν. 5. διὰ τοῦτο, ταῦτα ὑμῶν πρρασόντων, εἶπεν ὁ Κύριος· 'Εὰν ᾗτε μετ' ἐμοῦ συνηγμένοι ἐν τῷ κόλπῳ μου καὶ μὴ ποιήτε τὰς ἐντολάς μου, ἀποβαλῶ ὑμᾶς καὶ ἐρῶ ὑμῖν· 'Υπάγετε ἀπ' ἐμοῦ, οὐκ οἶδα ὑμᾶς πόθεν ἔστέ, ἐργάται ἄνομίας.

? The Gospel  
of the  
Egyptians.

V. "Οθεν, ἀδελφοί, καταλείψαντες τὴν παροικίαν τοῦ κόσμου τούτου ποιήσωμεν τὸ θέλημα τοῦ καλέσαντος ἡμᾶς, καὶ μὴ φοβηθῶμεν ἐξελθεῖν ἐκ τοῦ κόσμου τούτου. 2. λέγει γὰρ ὁ Κύριος· "Ἔσεσθε ὡς ἄρνια ἐν μέσῳ λύκων· 3. ἀποκριθεὶς δὲ ὁ Πέτρος αὐτῷ λέγει· 'Εὰν οὖν διασπαράξωσιν οἱ λύκοι τὰ ἄρνια; 4. εἶπεν ὁ Ἰησοῦς τῷ Πέτρῳ· Μὴ φοβεῖσθωσαν τὰ ἄρνια τοὺς λύκους μετὰ τὸ ἀποθανεῖν αὐτά. καὶ ὑμεῖς μὴ φοβεῖσθε τοὺς ἀποκτένοντας ὑμᾶς καὶ μηδὲν ὑμῖν δυναμένους ποιεῖν, ἀλλὰ φοβεῖσθε τὸν μετὰ τὸ ἀποθανεῖν ὑμᾶς ἔχοντα ἑξουσίαν ψυχῆς καὶ σώματος, τοῦ βαλεῖν εἰς γέενναν πυρός. 5. Καὶ γινώσκετε, ἀδελφοί, ὅτι ἡ ἐπιδημία ἡ ἐν τῷ κόσμῳ τούτῳ τῆς σαρκὸς ταύτης μικρά ἐστιν καὶ ὀλιγοχρόνιος· ἡ δὲ ἐπαγγελία τοῦ Χριστοῦ μεγάλη καὶ θαυμαστή ἐστιν, καὶ ἀνάπαυσις τῆς μελλούσης βασιλείας καὶ ζωῆς αἰωνίου. 6. τί οὖν ἐστὶν ποιήσαντας ἐπιτυχεῖν αὐτῶν, εἰ μὴ τὸ ὁσίως καὶ δικαίως ἀναστρέφεισθαι, καὶ τὰ κοσμικὰ ταῦτα ὡς ἀλλότρια ἡγεῖσθαι καὶ μὴ ἐπιθυμεῖν αὐτῶν; 7. ἐν γὰρ τῷ ἐπιθυμεῖν ἡμᾶς κτήσασθαι ταῦτα ἀποπίπτομεν τῆς ὁδοῦ τῆς δικαίας.

? The Gospel  
of the  
Egyptians.

VI. Λέγει δὲ ὁ Κύριος· Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεῖν. ἂν ἡμεῖς θέλωμεν καὶ Θεῷ δουλεῖν καὶ μάμωνῳ, ἀσύμφορον ἡμῖν ἐστίν. 2. τί γὰρ τὸ ὄφελος, ἂν τις τὸν κόσμον ὅλον κερδήσῃ τὴν δὲ ψυχὴν ζημιωθῇ; 3. ἔστιν δὲ οὗτος ὁ αἰὼν καὶ ὁ μέλλων δύο ἐχθροί· 4. οὗτος λέγει μοιχείαν καὶ φθορὰν καὶ φιλαργυρίαν καὶ ἀπάτην, ἐκεῖνος δὲ

St. Matt. vi.  
24.  
St. Luke  
xvi. 13.  
St. Matt.  
xvi. 26.  
St. Mark  
viii. 36.

τούτοις ἀποτάσσεται. 5. οὐ δυνάμεθα οὖν τῶν δύο φίλοι εἶναι· δεῖ δὲ ἡμᾶς τούτῳ ἀποταξαμένους ἐκείνῳ χρᾶσθαι. 6. οἴωμεθα ὅτι βέλτιόν ἐστιν τὰ ἐνθάδε μισῆσαι, ὅτι μικρὰ καὶ ὀλιγοχρόνια καὶ φθαρτά· ἐκεῖνα δὲ ἀγαπῆσαι, τὰ ἀγαθὰ τὰ ἄφθαρτα. 7. ποιῶντες γὰρ τὸ θέλημα τοῦ Χριστοῦ εὐρήσομεν ἀνάπανσιν· εἰ δὲ μήγε, οὐδὲν ἡμᾶς ῥύσεται ἐκ τῆς αἰωνίου κολάσεως, ἐὰν παρακούσωμεν τῶν ἐντολῶν αὐτοῦ. 8. λέγει δὲ καὶ ἡ γραφὴ ἐν τῷ Ἰεζεκιήλ ὅτι Ἐὰν ἀναστῇ Νῶε καὶ Ἰὼβ καὶ Δανιήλ, οὐ ῥύσσονται τὰ τέκνα αὐτῶν ἐν τῇ αἰχμαλωσίᾳ. 9. εἰ δὲ καὶ οἱ τοιοῦτοι δίκαιοι οὓς δύνανται ταῖς ἑαυτῶν δικαιοσύναις ῥύσασθαι τὰ τέκνα αὐτῶν· ἡμεῖς, ἐὰν μὴ τηρήσωμεν τὸ βάπτισμα ἀγνὸν καὶ ἀμίαντον, ποίᾳ πεποιθήσει εἰσελευσόμεθα εἰς τὸ βασιλείον τοῦ Θεοῦ; ἢ τίς ἡμῶν παράκλητος ἔσται, ἐὰν μὴ εὐρεθῶμεν ἔργα ἔχοντες ὅσια καὶ δίκαια;

VII. Ὡστε οὖν, ἀδελφοί μου, ἀγωνισώμεθα, εἰδότες ὅτι ἐν χερσὶν ὁ ἀγὼν, καὶ ὅτι εἰς τοὺς φθαρτοὺς ἀγῶνας καταπλέουσιν πολλοί, ἀλλ' οὐ πάντες στεφανοῦνται, εἰ μὴ οἱ πολλὰ κοπιᾶσαντες καὶ καλῶς ἀγωνισάμενοι. 2. ἡμεῖς οὖν ἀγωνισώμεθα, ἵνα πάντες στεφανωθῶμεν. 3. ὥστε θέωμεν τὴν ὁδὸν τὴν εὐθείαν, ἀγῶνα τὸν ἄφθαρτον, καὶ πολλοὶ εἰς αὐτὸν καταπλεύσωμεν καὶ ἀγωνισώμεθα, ἵνα καὶ στεφανωθῶμεν· καὶ εἰ μὴ δυνάμεθα πάντες στεφανωθῆναι, κἂν ἐγγὺς τοῦ στεφάνου γενώμεθα. 4. εἰδέναι ἡμᾶς δεῖ, ὅτι ὁ τὸν φθαρτὸν ἀγῶνα ἀγωνιζόμενος, ἐὰν εὐρεθῇ φθείρων, μαστιγωθείς αἴρεται καὶ ἔξω βάλλεται τοῦ σταδίου. 5. τί δοκεῖτε; ὁ τὸν τῆς ἀφθαρσίας ἀγῶνα φθείρας, τί παθεῖται; 6. τῶν γὰρ μὴ τηρησάντων, φησὶν, τὴν σφραγίδα ὁ σκώληξ αὐτῶν οὐ τελευτήσει καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται, καὶ ἔσονται εἰς ὄρασιν πάσῃ σαρκί.

VIII. Ὡς οὖν ἔσμεν ἐπὶ γῆς, μετανοήσωμεν· 2. πηλὸς γάρ ἔσμεν εἰς τὴν χεῖρα τοῦ τεχνίτου. ὃν τρόπον γὰρ ὁ

Ezek. xiv.  
14, 18.

Is. lxvi. 24.

κεραμεύς, ἐὰν ποιῇ σκεῦος καὶ ἐν ταῖς χερσὶν αὐτοῦ διαστραφῇ ἢ συντριβῇ, πάλιν αὐτὸ ἀναπλάσσει· ἐὰν δὲ προφθάσῃ εἰς τὴν κάμινον τοῦ πυρὸς αὐτὸ βαλεῖν, οὐκέτι βοηθήσει αὐτῷ· οὕτως καὶ ἡμεῖς, ἕως ἔσμεν ἐν τούτῳ τῇ κόσμῳ, ἐν τῇ σαρκὶ ἃ ἐπράξαμεν πονηρὰ μετανοήσωμεν ἐξ ὅλης τῆς καρδίας, ἵνα σωθῶμεν ὑπὸ τοῦ Κυρίου, ἕως ἔχομεν καιρὸν μετανοίας· 3. μετὰ γὰρ τὸ ἐξελθεῖν ἡμᾶς ἐκ τοῦ κόσμου, οὐκέτι δυνάμεθα ἐκεῖ ἐξομολογήσασθαι ἢ μετανοεῖν ἔτι. 4. ὥστε, ἀδελφοί, ποιήσαντες τὸ θέλημα τοῦ πατρὸς καὶ τὴν σάρκα ἀγνὴν τηρήσαντες καὶ τὰς ἐντολὰς τοῦ Κυρίου φιλάξαντες ληψόμεθα ζωὴν αἰώνιον. 5. λέγει γὰρ ὁ Κύριος ἐν τῷ εὐαγγελίῳ· Εἰ τὸ μικρὸν οὐκ ἐτηρήσατε, τὸ μέγα τίς ὑμῖν δώσει; λέγω γὰρ ὑμῖν ὅτι ὁ πιστὸς ἐν ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν. 6. ἄρα οὖν τοῦτο λέγει· τηρήσατε τὴν σάρκα ἀγνὴν καὶ τὴν σφραγίδα ἁσπίλον, ἵνα τὴν ζωὴν ἀπολάβωμεν.

St. Matt.  
xxv. 21.  
St. Luke  
xvi. 10, 11.

IX. Καὶ μὴ λεγέτω τις ὑμῶν, ὅτι αὕτη ἡ σὰρξ οὐ κρίνεται οὐδὲ ἀνίσταται. 2. γινώτε· ἐν τίνι ἐσώθητε, ἐν τίνι ἀνεβλέψατε, εἰ μὴ ἐν τῇ σαρκὶ ταύτῃ ὄντες; 3. δεῖ οὖν ἡμᾶς ὡς ναὸν Θεοῦ φυλάσσειν τὴν σάρκα· 4. ὃν τρόπον γὰρ ἐν τῇ σαρκὶ ἐκλήθητε, καὶ ἐν τῇ σαρκὶ ἐλεύσεσθε. 5. εἰ Χριστὸς ὁ Κύριος, ὁ σώσας ἡμᾶς, ὃν μὲν τὸ πρῶτον πνεῦμα, ἐγένετο σὰρξ καὶ οὕτως ἡμᾶς ἐκάλεσεν, οὕτως καὶ ἡμεῖς ἐν ταύτῃ τῇ σαρκὶ ἀποληψόμεθα τὸν μισθόν. 6. ἀγαπῶμεν οὖν ἀλλήλους, ὅπως ἔλθωμεν πάντες εἰς τὴν βασιλείαν τοῦ Θεοῦ. 7. ὡς ἔχομεν καιρὸν τοῦ ἰαθῆναι, ἐπιδῶμεν ἑαυτοὺς τῷ θεραπεύοντι Θεῷ, ἀντιμισθίαν αὐτῷ διδόντες. 8. ποῖαν; τὸ μετανοῆσαι ἐξ εἰλικρινοῦς καρδίας· 9. προγνώστης γὰρ ἐστὶν τῶν πάντων καὶ εἰδὼς ἡμῶν τὰ ἐν καρδίᾳ. 10. δῶμεν οὖν αὐτῷ αἶνον αἰώνιον, μὴ ἀπὸ στόματος μόνον ἀλλὰ καὶ ἀπὸ καρδίας, ἵνα ἡμᾶς προσδέξῃται ὡς υἱούς. 11. καὶ γὰρ εἶπεν ὁ Κύριος· Ἀδελφοί μου οὗτοί εἰσιν οἱ ποιοῦντες τὸ θέλημα τοῦ πατρὸς μου.

St. Matt.  
xii. 50.

X. Ὡστε, ἀδελφοί μου, ποιήσωμεν τὸ θέλημα τοῦ πατρὸς τοῦ καλέσαντος ἡμᾶς, ἵνα ζήσωμεν, καὶ διώξωμεν μᾶλλον τὴν ἀρετὴν, τὴν δὲ κακίαν καταλείψωμεν ὡς προοδοιόρονον τῶν ἀμαρτιῶν ἡμῶν, καὶ φύγωμεν τὴν ἀσέβειαν, μὴ ἡμᾶς καταλάβῃ κακά. 2. ἔαν γὰρ σπουδάσωμεν ἀγαθοποιεῖν, διώξεται ἡμᾶς εἰρήνη. 3. Διὰ ταύτην γὰρ τὴν αἰτίαν οὐκ ἔστιν εὐρεῖν ἄνθρωπον, οἵτινες παράγουσι φόβους ἀνθρωπίνους, προηρημένοι μᾶλλον τὴν ἐνθάδε ἀπόλαυσιν ἢ τὴν μέλλουσαν ἐπαγγελίαν. 4. ἀγνοοῦσιν γὰρ ἡλίγκην ἔχει βάσανον ἢ ἐνθάδε ἀπόλαυσις, καὶ οἷαν τρυφὴν ἔχει ἢ μέλλουσα ἐπαγγελία. 5. καὶ εἰ μὲν αὐτοὶ μόνοι ταῦτα ἔπρασσον, ἀνεκτὸν ἦν· νῦν δὲ ἐπιμένουσιν κακοδιδασκαλοῦντες τὰς ἀναιτίους ψυχὰς, οὐκ εἰδότες ὅτι διιστῇ ἐξοισιν τὴν κρίσιν, αὐτοὶ τε καὶ οἱ ἀκούοντες αὐτῶν.

XI. Ἡμεῖς οὖν ἐν καθαρᾷ καρδίᾳ δουλεύσωμεν τῷ Θεῷ, καὶ ἐσόμεθα δίκαιοι· ἔαν δὲ μὴ δουλεύσωμεν διὰ τοῦ μὴ πιστεύειν ἡμᾶς τῇ ἐπαγγελίᾳ τοῦ Θεοῦ, ταλαίπωροι ἐσόμεθα. 2. λέγει γὰρ καὶ ὁ προφητικὸς λόγος· Ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τῇ καρδίᾳ, οἱ λέγοντες· Ταῦτα πάντα ἤκουσαμεν καὶ ἐπὶ τῶν πατέρων ἡμῶν, ἡμεῖς δὲ ἡμέραν ἐξ ἡμέρας προσδεχόμενοι οὐδὲν τούτων ἐωράκαμεν. 3. Ἀνόητοι, συμβάλετε ἑαυτοὺς ξύλῳ, λάβετε ἄμπελον· πρῶτον μὲν φυλλοροεῖ, εἰτα βλαστὸς γίνεται, μετὰ ταῦτα ὄμφαξ, εἰτα σταφυλὴ παρεστηκυῖα· 4. οὕτως καὶ ὁ λαὸς μου ἀκαταστασίας καὶ θλίψεις ἔσχεν, ἔπειτα ἀπολήψεται τὰ ἀγαθὰ. 5. Ὡστε, ἀδελφοί μου, μὴ διψυχῶμεν, ἀλλὰ ἐλπίσαντες ὑπομείνωμεν, ἵνα καὶ τὸν μισθὸν κομισώμεθα. 6. πιστὸς γὰρ ἔστιν ὁ ἐπαγγελάμενος τὰς ἀντιμισθίας ἀποδοῖναι ἐκάστῳ τῶν ἔργων αὐτοῦ. 7. ἔαν οὖν ποιήσωμεν τὴν δικαιοσύνην ἐναντίον τοῦ Θεοῦ, εἰσήξομεν εἰς τὴν βασιλείαν αὐτοῦ καὶ ληψόμεθα τὰς ἐπαγγελίας αἷς οὓς οὐκ ἤκουσεν οὐδὲ ὀφθαλμὸς εἶδεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη.

XII. Ἐκδεχόμεθα οὖν καθ' ὥραν τὴν βασιλείαν τοῦ Θεοῦ ἐν ἀγάπῃ καὶ δικαιοσύνῃ, ἔπειδὴ οὐκ οἶδαμεν τὴν

? Eldad and  
Modad.

Heb. x. 23.

1 Cor. ii. 9.



ἡμέραν τῆς ἐπιφανείας τοῦ Θεοῦ. 2. ἐπερωτηθεὶς γὰρ αὐτὸς ὁ Κύριος ὑπὸ τινος, πότε ἥξει αὐτοῦ ἡ βασιλεία, εἶπεν· "Ὅταν ἔσται τὰ δύο ἐν, καὶ τὸ ἔξω ὡς τὸ ἔσω, καὶ τὸ ἄρσεν μετὰ τῆς θηλείας, οὔτε ἄρσεν οὔτε θῆλυ. 3. τὰ δύο δὲ ἐν ἔστιν, ὅταν λαλῶμεν ἑαυτοῖς ἀλήθειαν, καὶ ἐν δυσὶ σώμασιν ἀνυποκρίτως εἶη μία ψυχὴ. 4. καὶ τὸ ἔξω ὡς τὸ ἔσω, τοῦτο λέγει· τὴν ψυχὴν λέγει τὸ ἔσω, τὸ δὲ ἔξω τὸ σῶμα λέγει. ὃν τρόπον οὖν σου τὸ σῶμα φαίνεται, οὕτως καὶ ἡ ψυχὴ σου δηλὸς ἔστω ἐν τοῖς καλοῖς ἔργοις. 5. καὶ τὸ ἄρσεν μετὰ τῆς θηλείας οὔτε ἄρσεν οὔτε θῆλυ, τοῦτο λέγει, ἵνα ἀδελφὸς ἰδὼν ἀδελφὴν, μηδὲν φρονῇ περὶ αὐτῆς θηλυκόν, μηδὲ φρονῇ τι περὶ αὐτοῦ ἀρσενικόν. 6. ταῦτα ὑμῶν ποιούντων, φυσίην, ἐλεύσεται ἡ βασιλεία τοῦ πατρὸς μου.

† The Gospel of the Egyptians.

XIII. Ἀδελφοὶ οὖν ἤδη ποτὲ μετανοήσωμεν· νήψωμεν ἐπὶ τὸ ἀγαθόν· μεστοὶ γὰρ ἔσμεν πολλῆς ἀνοίας καὶ πονηρίας. ἐξαλείψωμεν ἀφ' ἡμῶν τὰ πρότερα ἁμαρτήματα, καὶ μετανοήσαντες ἐκ ψυχῆς σωθώμεν. καὶ μὴ γινώμεθα ἀνθρωπάρεσκοι· μηδὲ θέλωμεν μόνον ἑαυτοῖς ἀρέσκειν, ἀλλὰ καὶ τοῖς ἔξω ἀνθρώποις ἐπὶ τῇ δικαιοσύνῃ, ἵνα τὸ ὄνομα δι' ἡμᾶς μὴ βλασφημῇται. 2. Λέγει γὰρ καὶ ὁ Κύριος· Διὰ παντὸς τὸ ὄνομά μου βλασφημεῖται ἐν πᾶσιν τοῖς ἔθνεσιν· καὶ πάλιν· Οὐαὶ δι' ὃν βλασφημεῖται τὸ ὄνομά μου· ἐν τίνι βλασφημεῖται; ἐν τῷ μὴ ποιεῖν ὑμᾶς ἃ βούλομαι. 3. τὰ ἔθνη γάρ, ἀκούοντα ἐκ τοῦ στόματος ἡμῶν τὰ λόγια τοῦ Θεοῦ, ὡς καλὰ καὶ μεγάλα θαυμάζει· ἔπειτα, καταμαθόντα τὰ ἔργα ἡμῶν ὅτι οὐκ ἔστιν ἄξια τῶν ῥημάτων ὧν λέγομεν, ἔνθεν εἰς βλασφημίαν τρέπονται, λέγοντες εἶναι μῦθόν τινα καὶ πλάνην. 4. ὅταν γὰρ ἀκούσωσιν παρ' ἡμῶν ὅτι λέγει ὁ Θεός· Οὐ χάρις ὑμῖν εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς, ἀλλὰ χάρις ὑμῖν εἰ ἀγαπᾶτε τοὺς ἐχθροὺς καὶ τοὺς μισοῦντας ὑμᾶς· ταῦτα ὅταν ἀκούσωσιν, θαυμάζουσιν τὴν ὑπερβολὴν τῆς ἀγαθότητος· ὅταν δὲ ἴδωσιν ὅτι οὐ μόνον τοὺς μισοῦντας

Is. lii. 5.

Is. lii. 5.

St. Luke vi.

32, 35.

οὐκ ἀγαπῶμεν, ἀλλ' ὅτι οὐδὲ τοὺς ἀγαπῶντας, καταγελῶσιν ἡμῶν, καὶ βλασφημεῖται τὸ ὄνομα.

XIV. "Ὡστε, ἀδελφοί, ποιοῦντες τὸ θέλημα τοῦ πατρὸς ἡμῶν Θεοῦ ἐσόμεθα ἐκ τῆς ἐκκλησίας τῆς πρώτης, τῆς πνευματικῆς, τῆς πρὸ ἡλίου καὶ σελήνης ἐκτισμένης· ἐὰν δὲ μὴ ποιήσωμεν τὸ θέλημα Κυρίου, ἐσόμεθα ἐκ τῆς γραφῆς τῆς λεγούσης Ἐγενήθη ὁ οἶκός μου σπήλαιον ληστῶν. ὥστε οὖν αἵρετισώμεθα ἀπὸ τῆς ἐκκλησίας τῆς ζωῆς εἶναι, ἵνα σωθῶμεν. 2. οὐκ οἶομαι δὲ ὑμᾶς ἀγνοεῖν ὅτι ἐκκλησία ζῶσα σῶμά ἐστιν Χριστοῦ· λέγει γὰρ ἡ γραφή· Ἐποίησεν ὁ Θεὸς τὸν ἄνθρωπον ἄρσεν καὶ θήλυ· τὸ ἄρσεν ἐστὶν ὁ Χριστός, τὸ θήλυ ἡ ἐκκλησία· καὶ ὅτι τὰ βιβλία καὶ οἱ ἀπόστολοι τὴν ἐκκλησίαν οὐ νῦν εἶναι, ἀλλὰ ἄνωθεν λέγουσιν, δῆλον· ἦν γὰρ πνευματική, ὡς καὶ ὁ Ἰησοῦς ἡμῶν, ἐφανέρωθη δὲ ἐπ' ἐσχάτων τῶν ἡμερῶν ἵνα ἡμᾶς σώσῃ. 3. ἡ ἐκκλησία δὲ πνευματικὴ οὕσα ἐφανέρωθη ἐν τῇ σαρκὶ Χριστοῦ, δηλοῖσα ἡμῖν ὅτι, ἐὰν τις ἡμῶν τηρήσῃ αὐτὴν ἐν τῇ σαρκὶ καὶ μὴ φθείρῃ, ἀπολήψεται αὐτὴν ἐν τῷ πνεύματι τῷ ἁγίῳ· ἡ γὰρ σὰρξ αὕτη ἀντίτυπός ἐστιν τοῦ πνεύματος· οὐδεὶς οὖν τὸ ἀντίτυπον φθείρας τὸ αὐθεντικὸν μεταλήψεται. ἄρα οὖν τοῦτο λέγει, ἀδελφοί, Τηρήσατε τὴν σάρκα ἵνα τοῦ πνεύματος μεταλάβητε. 4. εἰ δὲ λέγομεν εἶναι τὴν σάρκα τὴν ἐκκλησίαν καὶ τὸ πνεῦμα Χριστόν, ἄρα οὖν ὁ ὑβρίσας τὴν σάρκα ὑβρίσεν τὴν ἐκκλησίαν. ὁ τοιοῦτος οὖν οὐ μεταλήψεται τοῦ πνεύματος, ὃ ἐστὶν ὁ Χριστός. 5. τοσαύτην δύναται ἡ σὰρξ αὕτη μεταλαβεῖν ζωὴν καὶ ἀθανασίαν, κολληθέντος αὐτῇ τοῦ πνεύματος τοῦ ἁγίου. οὔτε ἐξειπεῖν τις δύναται οὔτε λαλήσαι ἃ ἡτοίμασεν ὁ Κύριος τοῖς ἐκλεκτοῖς αὐτοῦ.

Jer. vii. 11.  
St. Matt.  
xxi. 13.

Eph. i. 23.  
Gen. i. 27.

I. Cor. ii. 9.

XV. Οὐκ οἶομαι δὲ ὅτι μικρὰν συμβουλίαν ἐποίησάμην περὶ ἐγκρατείας, ἣν ποιήσας τις οὐ μετανοήσῃ, ἀλλὰ καὶ ἑαυτὸν σώσει καὶ τὸν συμβουλευσάντα. μισθὸς γὰρ οὐκ ἐστὶν μικρὸς πλανωμένην ψυχὴν καὶ ἀπολλυμένην ἀποστρέ-

φαι εἰς τὸ σωθῆναι. 2. ταύτην γὰρ ἔχομεν τὴν ἀντιμισθίαν ἀποδοῦναι τῷ Θεῷ τῷ κτίσαντι ἡμᾶς, ἐὰν ὁ λέγων καὶ ἀκούων μετὰ πίστεως καὶ ἀγάπης καὶ λέγῃ καὶ ἀκούῃ. 3. ἐμμένωμεν οὖν ἐφ' οἷς ἐπιστεύσαμεν δίκαιοι καὶ ὅσιοι, ἵνα μετὰ παρρησίας αἰτῶμεν τὸν Θεὸν τὸν λέγοντα. "Ετι λαλοῦντός σου ἐρῶ Ἰδοὺ πάρεμι. 4. τοῦτο γὰρ τὸ ῥῆμα μεγάλης ἐστὶν ἐπαγγελίας σημεῖον· ἐτοιμότερον γὰρ ἑαυτὸν λέγει ὁ Κύριος εἰς τὸ διδόναι τοῦ αἰτούντος. 5. τοσαύτης οὖν χρηστότητος μεταλαμβάνοντες μὴ φθονήσωμεν ἑαυτοῖς τυχεῖν τοσούτων ἀγαθῶν. ὅσῃν γὰρ ἡδονὴν ἔχει τὰ ῥήματα ταῦτα τοῖς ποιήσασιν αὐτά, τοσαύτην κατάκρισιν ἔχει τοῖς παρακούσασιν.

Is. lviii. 9.

XVI. "Ωστε, ἀδελφοί, ἀφορμὴν λαβόντες οὐ μικρὰν εἰς τὸ μετανοῆσαι, καιρὸν ἔχοντες ἐπιστρέψωμεν ἐπὶ τὸν καλέσαντα ἡμᾶς Θεόν, ἕως ἔτι ἔχομεν τὸν παραδεχόμενον ἡμᾶς. 2. ἐὰν γὰρ ταῖς ἡδυναθείαις ταύταις ἀποταξώμεθα καὶ τὴν ψυχὴν ἡμῶν νικήσωμεν ἐν τῷ μὴ ποιεῖν τὰς ἐπιθυμίας αὐτῆς τὰς πονηράς, μεταληψόμεθα τοῦ ἐλέους Ἰησοῦ. 3. Γινώσκετε δὲ ὅτι ἔρχεται ἡδὴ ἡ ἡμέρα τῆς κρίσεως ὡς κλίβανος καϊόμενος, καὶ τακῆσονται αἱ δυνάμεις τῶν οὐρανῶν, καὶ πάντα ἡ γῆ ὡς μόλιβος ἐπὶ πυρὶ τηκόμενος, καὶ τότε φανήσεται τὰ κρύφια καὶ φανερὰ ἔργα τῶν ἀνθρώπων. 4. καλὸν οὖν ἐλεημοσύνη ὡς μετάνοια ἁμαρτίας· κρείσσων νηστεία προσευχῆς, ἐλεημοσύνη δὲ ἀμφοτέρων· ἀγάπη δὲ καλύπτει πλήθος ἁμαρτιῶν· προσευχὴ δὲ ἐκ καλῆς συνειδήσεως ἐκ θανάτου ῥίεται. μακάριος πᾶς ὁ εὐρεθεὶς ἐν τούτοις πλήρης· ἐλεημοσύνη γὰρ κούφισμα ἁμαρτίας γίνεται.

Mal. iv. 1.  
Is. xxxiv. 4.Prov. x. 12.  
1 Pet. iv. 8.

XVII. Μετανοήσωμεν οὖν ἐξ ὅλης καρδίας, ἵνα μὴ τις ἡμῶν παραπόληται. εἰ γὰρ ἐντολὰς ἔχομεν, ἵνα καὶ τοῦτο πράσσωμεν, ἀπὸ τῶν εἰδώλων ἀποσπᾶν καὶ κατηχεῖν, πόσω μᾶλλον ψυχὴν ἡδὴ γινώσκουσιν τὸν Θεὸν οὐ δεῖ ἀπόλλυσθαι; 2. συλλάβωμεν οὖν ἑαυτοῖς καὶ τοὺς ἀσθενοῦντας

Is. lxvi. 18.

Is. lxvi. 18.

Is. lxvi. 24.

ἀνάγειν περὶ τὸ ἀγαθόν, ὅπως σωθῶμεν ἅπαντες· καὶ ἐπιστρέψωμεν ἀλλήλους καὶ νουθετήσωμεν. 3. καὶ μὴ μόνον ἄρτι δοκῶμεν προσέχειν καὶ πιστεύειν ἐν τῷ νουθετεῖσθαι ἡμᾶς ὑπὸ τῶν πρεσβυτέρων, ἀλλὰ καὶ ὅταν εἰς οἶκον ἀπαλαγῶμεν, μνημονεύωμεν τῶν τοῦ Κυρίου ἐνταλμάτων, καὶ μὴ ἀντιπαρελκόμεθα ἀπὸ τῶν κοσμικῶν ἐπιθυμιῶν, ἀλλὰ πυκνότερον προσερχόμενοι πειρώμεθα προκόπτειν ἐν ταῖς ἐντολαῖς τοῦ Κυρίου, ἵνα πάντες τὸ αὐτὸ φρονοῦντες συνηγμένοι ὦμεν ἐπὶ τὴν ζωὴν. 4. εἶπεν γὰρ ὁ Κύριος· "Ἐρχομαι συναγαγεῖν πάντα τὰ ἔθνη, φυλὰς καὶ γλώσσας· τοῦτο δὲ λέγει τὴν ἡμέραν τῆς ἐπιφανείας αὐτοῦ, ὅτε ἔλθων λυτρώσεται ἡμᾶς ἕκαστον κατὰ τὰ ἔργα αὐτοῦ. 5. καὶ ὄψονται τὴν δόξαν αὐτοῦ καὶ τὸ κράτος οἱ ἄπιστοι, καὶ ξενισθήσονται ἰδόντες τὸ βασίλειον τοῦ κόσμου ἐν τῷ Ἰησοῦ λέγοντες, Οὐαὶ ἡμῖν, ὅτι σὺ ἦς καὶ οὐκ ᾔδειμεν καὶ οὐκ ἐπιστεῖομεν, καὶ οὐκ ἐπειθόμεθα τοῖς πρεσβυτέροις τοῖς ἀναγγέλλουσιν ἡμῖν περὶ τῆς σωτηρίας ἡμῶν· καὶ Ὁ σκώληξ αὐτῶν οὐ τελευτήσῃ καὶ τὸ πῦρ αὐτῶν οὐ σβεσθήσεται καὶ ἔσονται εἰς ὄρασιν πάσῃ σαρκί. 6. τὴν ἡμέραν ἐκείνην λέγει τῆς κρίσεως, ὅταν ὄψονται τοὺς ἐν ἡμῖν ἀσεβήσαντας καὶ παραλογισαμένους τὰς ἐντολάς Ἰησοῦ Χριστοῦ. 7. οἱ δὲ δίκαιοι εὐπραγῆσαντες καὶ ὑπομείναντες τὰς βασάνους καὶ μισήσαντες τὰς ἡδυπαθείας τῆς ψυχῆς, ὅταν θεάσωνται τοὺς ἀστοχήσαντας καὶ ἀρνησαμένους διὰ τῶν λόγων ἢ διὰ τῶν ἔργων τὸν Ἰησοῦν, ὅπως κολάζονται δειναῖς βασάνοις πυρὶ ἀσβέστῳ, ἔσονται δόξαν διδόντες τῷ Θεῷ αὐτῶν, λέγοντες ὅτι "Ἔσται ἐλπίς τῷ δεδουλευκότι Θεῷ ἐξ ὅλης καρδίας.

XVIII. Καὶ ἡμεῖς οὖν γενόμεθα ἐκ τῶν εὐχαριστούντων, τῶν δεδουλευκότων τῷ Θεῷ, καὶ μὴ ἐκ τῶν κρινομένων ἀσεβῶν. 2. καὶ γὰρ αὐτὸς πανθαμαρτωλὸς ὢν καὶ μήπω φυγὼν τὸν πειρασμόν, ἀλλ' ἔτι ὢν ἐν μέσοις τοῖς ὀργάνοις τοῦ διαβόλου, σπονδάξω τὴν δικαιοσύνην διώκειν, ὅπως



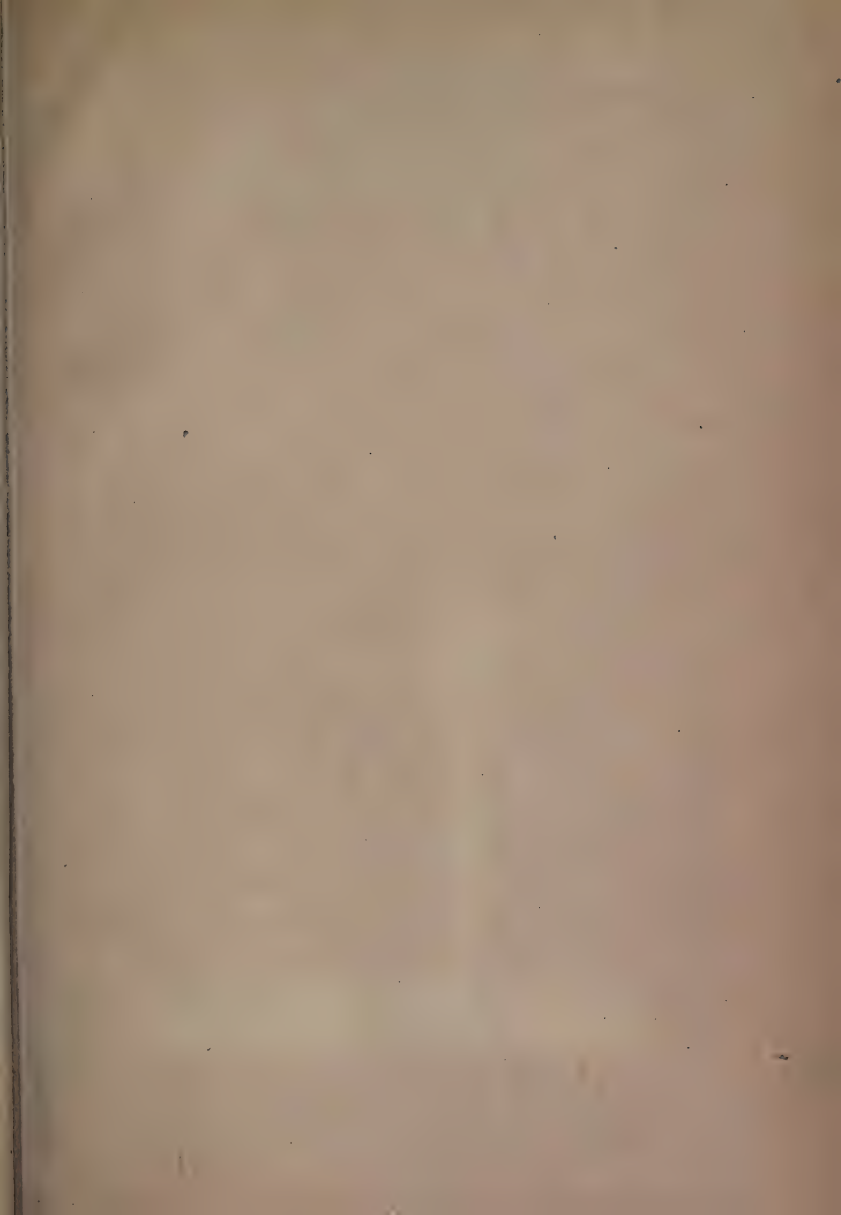
ἰσχύσω καὶ ἐγγὺς αὐτῆς γενέσθαι, φοβούμενος τὴν κρίσιν τὴν μέλλουσαν.

XIX. Ὅστε, ἀδελφοὶ καὶ ἀδελφαί, μετὰ τὸν Θεὸν τῆς ἀληθείας ἀναγινώσκω ὑμῖν ἔντευξιν εἰς τὸ προσέχειν τοῖς γεγραμμένοις, ἵνα καὶ ἑαυτοὺς σώσητε καὶ τὸν ἀναγινώσκοντα ἐν ὑμῖν· μισθὸν γὰρ αἰτῶ ὑμᾶς τὸ μετανοῆσαι ἐξ ὅλης καρδίας σωτηρίαν ἑαυτοῖς καὶ ζωὴν διδόντας. τοῦτο γὰρ ποιήσαντες σκοπὸν πᾶσιν τοῖς νέοις θήσομεν τοῖς βουλομένοις περὶ τὴν εὐσέβειαν καὶ τὴν χρηστότητα τοῦ Θεοῦ φιλοποιεῖν. 2. καὶ μὴ ἀηδῶς ἔχωμεν καὶ ἀγανακτῶμεν οἱ ἄσοφοι, ὅταν τις ἡμᾶς νοθετῇ καὶ ἐπιστρέφῃ ἀπὸ τῆς ἀδικίας εἰς τὴν δικαιοσύνην. ἐνίστε γὰρ πονήρὰ πράσσοντες οὐ γινώσκουμεν διὰ τὴν διψυχίαν καὶ ἀπιστίαν τὴν ἐνοῦσαν ἐν τοῖς στήθεσιν ἡμῶν, καὶ ἐσκοτίσμεθα τὴν διάνοιαν ὑπο τῶν ἐπιθυμιῶν τῶν μάταιων. 3. πράξωμεν οὖν τὴν δικαιοσύνην ἵνα εἰς τέλος σωθῶμεν. μακάριοι οἱ τούτοις ὑπακούοντες τοῖς προσταγμασιν· καὶ ὀλίγον χρόνον κακοπαθήσωσιν ἐν τῷ κόσμῳ, τὸν ἀθάνατον τῆς ἀναστάσεως καρπὸν τρυγῆσουσιν. 4. μὴ οὖν λυπέισθω ὁ εὐσεβὴς ἂν ἐπὶ τοῖς νῦν χρόνοις τλαιπωρῇ· μακάριος αὐτὸν ἀναμένει χρόνος· ἐκεῖνος ἂν μετὰ τῶν πατέρων ἀναβιώσας εὐφρανθήσεται εἰς τὸν ἀλύπητον αἰῶνα. Eph. iv. 17.

XX. Ἀλλὰ μὴδὲ ἐκείνο τὴν διάνοιαν ὑμῶν ταράσσειν, ὅτι βλέπομεν τοὺς ἀδίκους πλουτοῦντας, καὶ στενοχωρουμένους τοὺς τοῦ Θεοῦ δούλους. 2. πιστεύωμεν οὖν, ἀδελφοὶ καὶ ἀδελφαί· Θεοῦ ζῶντος πείραν ἀθλοῦμεν, καὶ γυμναζόμεθα τῷ νῦν βίῳ ἵνα τῷ μέλλοντι στεφανωθῶμεν. 3. οὐδεὶς τῶν δικαίων ταχὺν καρπὸν ἔλαβεν, ἀλλ' ἐκδέχεται αὐτόν. 4. εἰ γὰρ τὸν μισθὸν τῶν δικαίων ὁ Θεὸς συντόμως ὑπέδιδον, εὐθέως ἐμπορίαν ἤσκούμεν καὶ οὐ θεοσέβειαν· ἔδοκοῦμεν γὰρ εἶναι δίκαιοι, οὐ τὸ εὐσεβὲς ἀλλὰ τὸ κερδαλέον διώκοντες·

καὶ διὰ τοῦτο θεία κρίσις ἔβλαψεν πνεῦμα μὴ ὄν δίκαιον, καὶ ἑβάρυνεν δεσμοῖς.

5. Τῷ μόνῳ Θεῷ ἀοράτῳ, πατρὶ τῆς ἀληθείας, τῷ ἑξαποστείλαντι ἡμῖν τὸν σωτῆρα καὶ ἀρχηγὸν τῆς ἀφθαρσίας, δι' οὗ καὶ ἐφανέρωσεν ἡμῖν τὴν ἀλήθειαν καὶ τὴν ἐπουράνιον ζωὴν, αὐτῷ ἢ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.











Second epistle to the Corinthian

17174

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